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THE ULTIMATE QUEST

DISCOVERING GOD IN HIS WORLD

BY

Katherine Gerwick

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By

KATHERINE GERWICK

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SUGGESTED READING REFERENCES

Books

THE DEMOCRATIC MOVEMENT IN ASIA, BY TYLER DENNETT

An analysis of the forces contributing to the progress of democracy in the East.

UNDERSTANDING SOUTH AMERICA, BY CLAYTON SEDGWICK COOPER

A book devoted to promoting a more sympathetic and intelligent conception of South American characteristics, traditions and ideals.

WORKING WOMEN OF THE ORIENT, BY MARGARET BURTON

A presentation of the developing industrialism of the Orient, and its effect upon the womanhood of the East.

Magazines

ASIA
THE ATLANTIC MONTHLY
THE WORLD OUTLOOK
THE ASSOCIATION MONTHLY
THE NATIONAL GEOGRAPHIC MAGAZINE
THE PAN AMERICAN MAGAZINE

NOTE: It is not intended that the questions at the close of each chapter should be discussed in their present order. They are merely suggestive, and should be arranged and supplemented by the leader.

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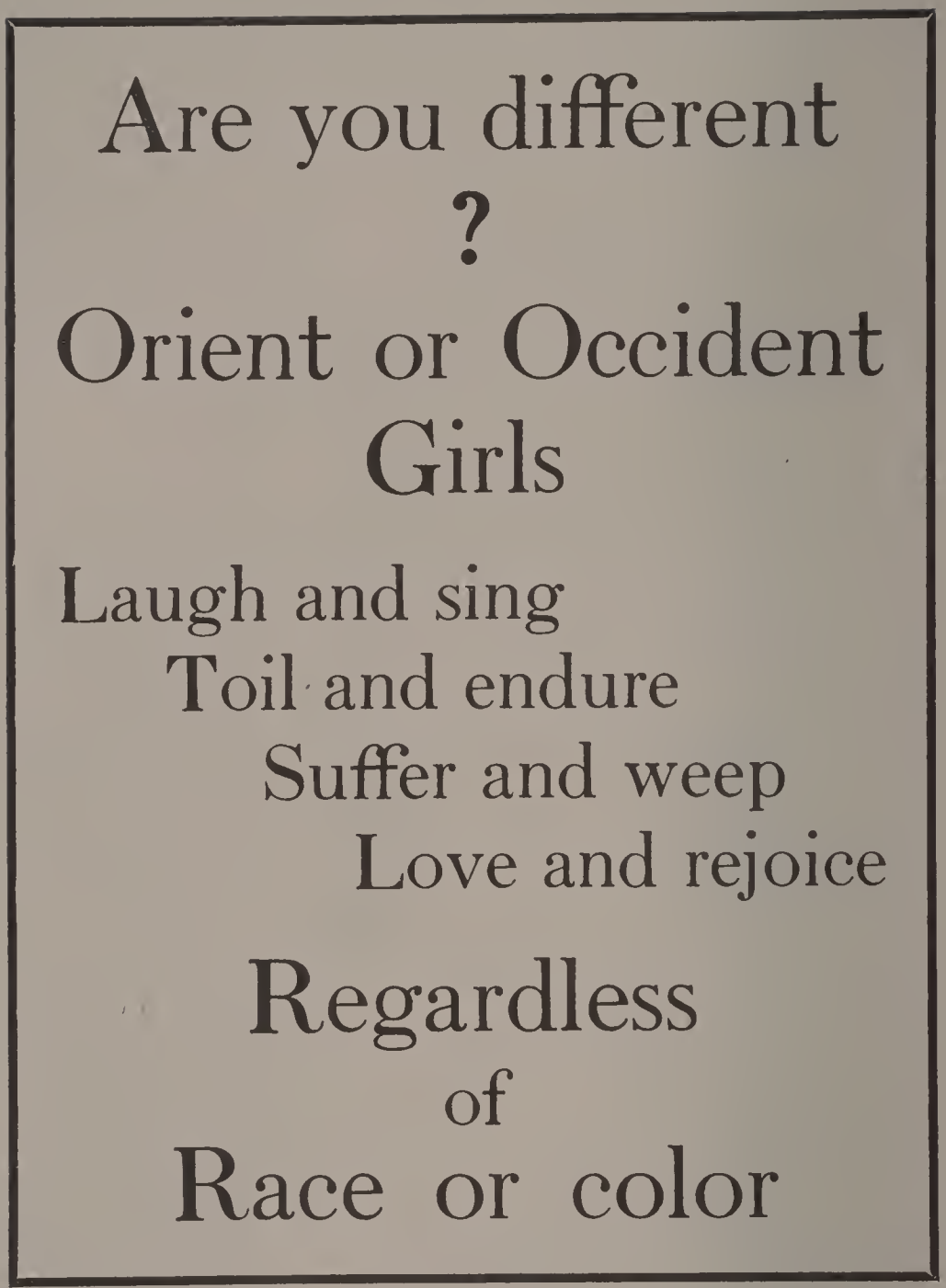

A Common Heritage
Postergraph I

The ten inserted postergraphs are intended as suggestive poster material and should anticipate the several chapters.

THE ULTIMATE QUEST

CHAPTER ONE

A COMMON HERITAGE

"From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike."
—Psalm 33: 14, 15.

Women of the Past

Out of the shadowy background of history they emerge,—women! Sometimes they are triumphant spirits wearing proudly the crown of womanhood; sometimes they are stooped with service or stumbling with heads bowed in grief; sometimes they stray aside with light steps, to chase butterflies; sometimes they bear children in their arms or on their backs. Joyful, sorrowing, serious-eyed,—they are the womanhood of the ages! Gathered from the languorous lands of the Far East, from the icy regions of the frozen North, from the mysterious realms of the tropics, from the clamorous civilization of the Western world, they gaze at us with eyes that speak the same message—the message of courage, love, endurance, faith—a deathless inheritance! Religious and social customs have contested

this heritage, climatic and economic conditions have challenged it in vain; it stands inviolate, secure to all women for all time.

Women During the War

If women of the past and of the present possess emotions and feelings which cause them to love and suffer alike, if the heart of the Oriental swells with the same love, surges with the same grief, as does that of her Occidental sister—then only the veneer which climate and race and religion have superimposed, differentiates the women of the world. The women of Shantung, the birthplace of Confucius, bade farewell to their brothers and sons crossing the "Black Water," to labor in devastated Europe with much the same desolation in their hearts as did the women of England, speeding their men to French soil. During the great war when men dying together mingled the blood of friend and enemy, of Christian and pagan and Jew, the sorrowing women in a remote village of India bowed under the same grief as did the Hausfrau in her German kitchen, and the farmer's wife on a Kansas prairie. If all the suffering of the world could be analyzed it would be found to possess the same elements.

This universal desire of women to minister to the object of their devotion found its highest expression during the war, when the women of the world labored together for the comfort and well-being of

the vast thousands of men on the battlefields of Europe. Princess and peasant, student and factory girl, Oriental and Occidental,—with unaccustomed fingers they stitched and folded and pressed. And when the fruit of the labor of the women of India, who had met together for the first time in the Red Cross work, was hauled away to the station in ancient bullock carts,—how strange a mingling was it of past and present!

Women and Marriage

Since the time when Rebecca journeyed forth so long ago to meet Isaac, her affianced husband, womanhood has stood wistful and eager upon the threshold of marriage. Whether it is in a land where marriage is a sacrament or not a sacrament, whether love is exalted or debased,—the dreams, the doubts, the fears of all women on the eve of marriage strike a mighty chord of bridal music.

In the United States a girl chooses her future husband with a freedom unknown to Eastern lands; in lofty Peru the senorita drops a rose over the balcony to her waiting lover; in the South Sea Islands the maiden, pursued, allows herself to be captured by the man of the greatest physical prowess. Trappings and ceremonials differ as tradition and custom vary with race and religion, but certain fundamentals are independent of the limitations of race or color or creed.

In China the patient bride, crowned with king-

fisher feathers, stands for three days beside her gorgeous lacquer bed, on which are arranged her clothes and presents, while the relatives and friends of the families inspect and pass judgment upon her appearance and her dowry. Underneath the brilliantly embroidered bridal costume, underneath the wails and tears which custom has decreed she must shed in order not to appear joyful at leaving her father's house, what lies buried in this Chinese woman's breast? A stoical fatalism, perhaps, as she looks upon women used as beasts of burden; upon the concubines who constitute one of China's greatest curses; upon the sordid poverty which makes the death of thousands of babies yearly almost an economic necessity. Fatalism, yes, but also stirring in her breast there is surely a bit of the same tenderness, of the same mysterious happiness that floods the heart of every woman on her wedding day.

Women and Suffering

Women of the Western world, torn with loneliness, go laden with flowers to the quiet resting places of their dead. Japanese mothers who mourn the loss of a child, make pilgrimages to the shrine of the Children's God, carrying great stones which they pile about the shrine, in order to lighten the tasks of their babies in their next existence. That the mother who has an abiding faith in the Christian religion finds consolation unknown to her Jap-

anese sister, does not weaken the bond that unites them.

Have you ever watched the blue-clad Japanese women coaling the great steamers at Nagasaki? Hour after hour, catching the heavy baskets of coal as the men toss them from the barges, they toil, in order that there may be rice in the bowls at home. The North American mother bending over a wash-tub, the Oriental coaling steamers,—both have aching backs and hearts burdened with the common problems of fuel and rent and food!

Out of the shadowy background of history they emerge,—women, joyful, sorrowing, serious-eyed, women who in wifehood and motherhood recognize no racial barriers, women bound together by invisible filaments of love and sacrifice and sorrow!

Reading References

The Mother, *The Atlantic Monthly,* February, 1919.

Working Women of the Orient, Burton, Chapter One.

Understanding South America, Cooper, Chapter Twenty-three.

Javanese Letters, *The Atlantic Monthly,* November, 1919.

Tales of a Polygamous City, *The Atlantic Monthly,* Dec., 1917; Jan., May, Oct., 1918; Feb., 1919.

Japanese Girls and Women, Bacon, pp. 257-260.

Suggested Questions for Discussion

1. What qualities of yours do you find to be peculiarly Western?
2. Make a list of strictly Oriental qualities.
3. Name some qualities which as Americans we possess in common with Oriental women.
4. What is your instinctive reaction to people who differ from you in habits and traditions?
5. What can we learn from Oriental women? From the women of the South American countries? Ref. Understanding South America, pp. 31-34.
6. Discuss what is the best preparation for motherhood.
7. Discuss the Eastern seclusion of women as compared with Western liberty.
8. Which of the two types discussed above is more fitted to be a companion and guide to her children?
9. In what ways, if any, has the war knit more closely together the women of the world? Ref. "The War Came to India Bringing Gifts," *World Outlook,* March, 1919.
10. What contribution have the women of the United States to make to women of the Orient and South America?
11. How can you make that contribution larger?

What is your health worth
?

Consider
its value to girls

Under-fed
Under-exercised
Under-nourished

Raise
the health standard
of
the world

THE GIFT OF HEALTH
Postergraph II

CHAPTER TWO

THE GIFT OF HEALTH

"How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy."

—Robert Browning.

The Old Ideal of Beauty

Time was when women, in order to be beautiful and appealing, cultivated an interesting pallor, a fragility of appearance that became celebrated in song and story; a period when "modesty" was rampant—a modesty false and pernicious in its teachings; a period when, with minds and bodies slack, women were regarded as clinging vines and creatures mentally and morally inferior. So far has this conception been altered that to-day it is almost a disgrace to be sick, and a blot on the national escutcheon for a baby to die. The frail beauty of our great-grandmother's times has long since ceased to be an object of admiration; her image has faded, to be replaced by that of a rosy-cheeked, broad-shouldered, wholesome girl who looks men straight in the eyes, and whose knowledge of good and evil is one of her greatest safeguards.

Health During the War

During the war numerous health and recreation centers were established by the Young Women's Christian Association, throughout Europe and the United States, in which gathered thousands of girls and women, fatigued from close confinement in factory, mill and munition plant, and in free play and supervised gymnastic work found rest and recreation, and kept themselves physically fit for their tasks. The spirit of these women is a sign of the dawning of a new day in which we realize that it is not only unintelligent but sinful to squander our health, and allow ourselves to get under par physically. Martyrs are no longer popular, for we serve God most truly when we make the best use of our God-given physical and mental equipment.

Health in the Orient

The zest with which girls enter into physical training is not confined to the Western world. Girls in India, Japan, China and the Argentine Republic are giving out-of-door pageants, and entering with the greatest enthusiasm into gymnasium work. While it is never safe to generalize from specific cases, the fact remains significant that even a beginning of physical work is being made in countries where health has been neglected for many centuries, and where women have heretofore lived sedentary lives in a seclusion inimical to physical and mental development.

It inevitably follows that with a more vigorous physical life, certain changes in dress become necessary. In the United States, girls are beginning to realize that they cannot condemn the bound feet of a Chinese woman, while their own feet are encased in pointed, high-heeled shoes, provocative of all sorts of dire results. In China, women have formed societies to fight the evils of foot binding, and already great improvement has taken place. Chinese girls, when first attending a gymnasium class, are horrified at the idea of unbinding their chests, which have been constricted with bands of cloth wound tightly around the breast. But with the first shock over, they revel in the increased freedom, and their bodies respond quickly in an improved condition of health.

The Chinese take most avidly to health crusades. Mr. Tyler Dennett, in his "Democratic Movement in Asia," says there is scarcely a city of any size in China which does not boast of some sort of a health association and a street cleaning department. This, he claims, is due to the splendid work done by Dr. Peter, lecturer in Public Health for the Y. M. C. A. Dr. Peter goes up and down the country, even invading the Forbidden City in Peking, and by ingenious modes of publicity succeeds in getting audiences sponsored by the highest Chinese officials. To quote from Mr. Dennett: "The lectures themselves are unique. They are . . . visual rather than verbal, presenting the facts of

China's sad plight in the matter of sickness by means of pantomimes, and mechanical toys which offer to the audience numerous opportunities to laugh. A laugh is half the battle in China. Dr. Peter shows his audiences how people die of tuberculosis; a toy man walks out of a toy house and falls into a toy coffin every thirty-seven seconds. . . . A coolie appears bowed down to the ground with bundles, each bearing the name of one of the common Chinese ailments. He cannot run a race with Japan, he cannot build railways, schools or ships because he has to carry this heavy load.''

In a country where life has been held of little value, where families are reckoned as so many ''mouths,'' a new ideal has been placed before the country--an ideal of the sanctity of human life. Only as this ideal permeates the life of the people, accomplishing in its fulfillment the release of women from their position of inferiority, and vast improvement along lines of sanitation and the treatment of disease, will China take her proper place as one of the great nations of the earth.

The New Ideal for Health

Indicative of the fact that the whole world is responding to the universal need of living life fully and joyously, was the International Conference of Women Physicians held in New York City in November, 1919, under the auspices of the Young Women's Christian Association, for the avowed

purpose of discussing all problems relating to the physical and mental health of women and children. There were delegates from fourteen nations, each bearing data of the conditions and needs in her individual country. European physicians heavy with the thought of warworn women and sickly, undernourished babies, of moral questions that are a direct outgrowth of the horrors of war; Oriental doctors suffering with the knowledge of the ignorance and superstitions among the women of their lands; women of South America conscious of the lack of healthful recreation among their women and girls, and burning under the injustice of a lax marriage standard with its evil effects upon the womanhood of their countries; women of North America believing that human behavior cannot be controlled by edicts superimposed upon it, but that a sound physical life is the first step toward good morals: for six weeks these women of fourteen lands sat shoulder to shoulder, absorbed in the universality of the problems before them—the problems of health and sex and marriage.

Because of the wide divergence of the conditions in the various countries, and the great disparity in the individual problems confronting them, it was almost impossible to fuse the results of the discussion into any unified expression, but the close bonds of sympathy and understanding developed between the women of different races, the clarifying of their ideas through discussion, a mutual respect born of

a knowledge of one another's problems—all of these made this conference one of the most significant events of the twentieth century. The women of the world studying the health of the world! The women of the world working, seeking that there may be no more pain or sin or suffering! The women of the world believing that through sound minds and healthy bodies, comes the highest expression of service we can render to our Creator!

Reading References

The Democratic Movement in Asia, Dennett, Chapter Six.

Working Women of the Orient, Burton, Chapter Five.

Suggested Questions for Discussion

1. Discuss whether the standards of dress in the United States are worthy of imitation.
2. What Oriental customs of dress are superior to our own?
3. Give some reasons for the backward condition of China and India in regard to health.
4. What effect have these conditions had upon the economic development of these countries?
5. What changes can you see developing from the present interest in health in China? Ref. The Democratic Movement in Asia, pp. 126-129.
6. What do you see as the most valuable outcome of the First International Conference of Women Physicians?

Are you satisfied?

Do

Books

Friends

Play

Work

Beauty

help you

to find

God?

A Divine Impulsion
Postergraph III

CHAPTER THREE

A DIVINE IMPULSION

"All mankind is seeking God."

—H. G. Wells.

The Human Desire for Expression

God put into the human heart aspiration—a divine impulse to search for the priceless medium through which the soul, having sloughed off its layers of dead materialism, may emerge into a glorious freedom.

Go where you will about the globe—to Japan where the patient worker blisters her feet from standing long hours in the mud and water of the rice field; to India where untold numbers of women live in the isolation and seclusion of purdah with nothing to do—nothing to think about—not even the care of their children or their households—virtually prisoners, within four walls; go even to the United States where, in spite of its heritage of Christian faith and democratic ideals, many thousands of women are so bound by the exigencies of finding food and clothing and shelter, that all life has become to them a cruel jest; go to the ends of the earth, and no matter how degraded and oppressed the people, you will yet find, pitiful at times

though the attempt may be, a yearning, a desire for self-expression that begins and ends with God.

The Indians of South America

Among the Indian women of Western South America, an ignorance prevails which results in the death of more than fifty per cent of the children under two years of age; squalor flourishes to such an extent that in some places the women wash their clothes in open drains, which flow uncovered through the middle of the streets; moral conditions are such as to make possible this lullaby of an Indian mother, quoted from the report of the Panama Congress for Christian Work in Latin America, in 1916:

"In a night of torment was I conceived:
Therefore I am like a cloud, which, dark with bitterness and grief, dissolves in tears at the slightest breath of the wind of adversity,
Thou, little one, hast come to a sad refuge;
The rain and the torment have been thy cradle,
Abandoned and alone I erred, seeking a loving heart.
No one pities my misery. Cursed be my birth! Cursed my conception!
Cursed the world! Cursed all things! Cursed myself!"

Yet even among this tragic, degraded and exploited group of women is a desire for the beauty of life, a reaching up towards God, that finds its chief expression through their gnarled, misshapen fingers. Whence come the symmetry of line, the harmonious blending of colors, the intricacies of pattern

that make the weaving of blankets such an art among these Indian women? What of the exquisite lace, made from the fibre of native trees, that grows in fairy-like form and texture from the constant wielding of bobbin and shuttle by these patient, sad-eyed workers? Out of the blackness and cruelty of their bitter existence, involuntarily, unconsciously even, their starved souls are groping in the only way they know, for the beauty and light of life.

Among the Japanese

The gentle-mannered Japanese women, whose courtesy and tact are in shining contrast to our Western abruptness, spend hours in the arrangement of a few sprays of flowers, finding delight and æsthetic pleasure in the beautiful effects produced. Who shall say that the surge of appreciation in their hearts is not a step toward God?

The Worker and Her Thirst for the Beautiful

It is this unconscious desire for a beauty that will enhance and enrich all life, that leads a factory girl of my acquaintance, who for thirteen years, in gloomy factories, has made buttonholes by uncounted thousands, to spend all her leisure in learning to play the piano. Her tired, stumbling fingers seek to draw from the inanimate keys the harmonies that her starved soul craves.

Mr. Stewart Bunting, one of Great Britain's del-

egates to the International Labor Conference, tells an illuminating story of Cradley Heath, where for generations, from mother to daughter, has descended the trade of forging at ponderous anvils the heavy chains for which that part of England is famous! Until very recently these women worked incredibly long hours a day, lifting, stooping, with clanging hammers, and in an intense heat that could not destroy a divinely implanted seed of aspiration! When a chance for education presented itself to them, did they ask for utilitarian courses, that their gray lives might be made easier in material ways? Rather, unquenchable thirst for something beautiful that in their bleak existence they had never known, led them to say, "Give us music and dancing."

Labor and Education

What accounts for the impetus given to the development of Trade Union Colleges, in Great Britain and the United States? Is it that labor, recognizing its growing power, and in order successfully to manage its own affairs, feels the need of more education? Superficially it might appear so, but urging, clamoring to be heard, is the universal cry of the need of every human being to enrich life through all its channels of education, to live untrammeled by ignorance and superstition, to live with souls set free.

Just as a plant, kept in a dark cellar, though

sickly and ill nourished, reaches feebly towards the light—so men and women, soul-starved through centuries of social, economic and religious oppression, grope blindly, instinctively, up—up—ever seeking to forget their desolation and pain and degradation, ever aspiring to emerge into the beauty and fulness of life in God's world.

Reading References

Working Women of the Orient, Chapter Three.

Understanding South America, Chapters Eight, Nine and Ten.

Universities and Labor, *The Atlantic Monthly,* August, 1919.

Harems and Ceremonials, *The Yale Review,* October, 1919.

Suggested Questions for Discussion

1. List the ways in which girls of your acquaintance express aspiration.

2. Make a similar list of the aspirations of factory girls.

3. What is the attitude of labor toward education? Ref. Universities and Labor, *The Atlantic Monthly,* August, 1919.

4. In asking for an eight-hour working day, did the International Congress of Working Women seek only a reduction of hours?

5. What conditions in our national life are in-

imical to the full development of human personality?

6. Will you find any of the same conditions in Japan? Ref. Working Women of Japan, Gulick.

7. Do you believe that "All mankind is seeking God"?

8. If you lived in India, would you rather work in a factory or live in purdah?

9. Do you feel that the women of the Orient have made any advance toward a full and abundant life?

10. What have been the chief factors in bringing this about?

How far can you reach?

There are

Students

in every land

waiting to join hands

with you

to unite the world

in

Fellowship

Bearers of the Torch
Postergraph IV

CHAPTER FOUR

BEARERS OF THE TORCH

"And ye shall know the truth, and the truth shall make you free."

—John 8: 32.

The Students of the Ages

Glowing down through the centuries, a torch has been borne aloft in hands yellow and black and brown, alluring and guiding the searchers in many lands and many climes.

The Chinese youth studied the precepts of Confucius; the Greeks gathered around Plato that they might hear his philosophy; a goodly company of humble folk listened at the feet of the man of Galilee. So it was in the past, and so it is to-day. From village and city the youth of the United States, of the Orient, of the South American republics, of Europe, wend their way in unnumbered thousands to colleges and universities. In garb varying from the loose robe of the Oriental to the latest dictate of Western fashion; in language denoting the tongues of the earth; in custom encircling the globe, they come, all answering the same call, all touching hands in a common purpose. And the golden word trumpeted in that call and expressed in that purpose is "Service."

The Student in India

In far-away India, timid women enter the government universities, forsaking custom and tradition, and submitting themselves to petty persecutions, and even moral dangers, that they may be equipped to teach that part of the womanhood of India just venturing out of the seclusion of purdah. They matriculate at the medical colleges of Vellore and Ludhiana in order to minister to the suffering bodies of that great company of women who because of purdah can never be seen by a man physician.

The Mohammedan Student

Down Bookseller's Lane in Cairo, twenty thousand Mohammedan youths wander annually to El Azhar, a university with nine hundred and forty-one years of history behind it. Here they are taught that the world is flat; here they learn the sacred books of the Koran, and absorb a fanaticism that sends them out as zealous missionaries to recruit followers for Mohammed. The aspiration in the hearts of these Mohammedan youths is the same as that which sends our Western students to college and university. If to our thinking they find in their search for truth only a grotesque falsification, the fact remains that they give themselves in ardent devotion to the cause they believe to be right. Imagine the illimitable possibilities of the zeal and fire of these Mohammedan students if they were turned towards the true and living God!

The Student Movement in China

In no other place in the world is the influence of a student body more potent than in China to-day. In the heart of the Chinese student burn a patriotism and desire to serve, which find direct expression in the Chinese Students' Patriotic Society. When the first draft of the Peace Treaty was published, twenty thousand students, eight thousand of them girls, banded themselves together to fight for Chinese rights. They made a number of demands, the first of which was that the militarist party which they felt to be pro-Japanese should be put out of office. These students translated quantities of literature into the new phonetic script of China, and distributed it widely in order that the uneducated people might know what was taking place. They spoke in towns and villages everywhere, inciting the inhabitants to patriotism. The business men and workers of the nation supported the students so that in the end, in June, 1919, there was a general strike lasting a week. Then the militarist party found itself out of power. The hope of the struggling Chinese republic is in her students, if their passion for service can be guided into channels that will serve, not only the political interests of their country, but will abolish ignorance, superstition and disease, and make of China a Christian nation. Mr. Tyler Dennett in a forthcoming book says: "When Christianity is restored to the Orient from which it came, it uncovers energies

and vitalities such as were characteristic of the Apostolic days. When the Oriental becomes an evangelical Christian, he is likely to become a very superior one, fearless, uncompromising, a martyr to death as so many of them have been, or a martyr to daily persecution."

Among South American Students

Indicative of the situation among South American students is the ever increasing number swinging away from the church and boasting of their agnosticism. Yet many of these young Latin Americans would give themselves with a splendid abandon to a program of economic and political reforms. Miss Bertha Condé tells of a lecture given in the oldest university of the Americas, at Lima, Peru, during her visit to that city in 1919. The lecturer, Dr. Pelacios of Buenos Aires, a socialist and a freethinker, gave a talk on social justice before a distinguished audience, in which he based his remarks on sayings of the prophets and the life and teachings of Jesus Christ. How thin the veil! Could they but pierce it and find the light!

The Situation among North American Students

In the United States with the coming of full political rights to all its citizens, the scope of social service is visibly widening. Colleges and universities are trimming their sails to the wind, and en-

larging and adapting their curricula to meet the new trends in social thinking. With the girl of wealth taking training that she may properly meet her responsibilities; with the world's store of knowledge enriched by the help of the patient, meticulous research of women; with vast numbers of students deeply conscious of the disease, the ignorance, the sin of humankind, and longing to spend themselves in serving world needs; with all of this potential power, great things can be accomplished. And if the Western world has journeyed a little farther, a little faster than the East, if its torches burn a bit more clearly, it is because of the acceptance of Jesus Christ, whose teachings are the essence of brotherhood.

The Foreign Student in the United States

The years immediately following the war find the foreign students, many of whom would under ordinary circumstances attend the Continental universities, congregating in the United States. In 1919, five thousand of them were enrolled in our normal schools, colleges and universities. Why have they broken caste and family ties to endure such loneliness? Why have they crossed seas and deserts? Steadfastly burning in their souls is the common desire to find that elusive, fragile, indefinable something that will lift mankind from its morass. Can these students find their desire in the United States?

Reading References

The Case of China, *The Outlook,* June 25, 1919.

Understanding South America, Chapters Twenty-four and Twenty-five.

Working Women of the Orient, pp. 90 and 91, 97 and 98.

Democratic Movement in Asia, Chapter Five.

Butterflies and Snow, *World Outlook,* September, 1919.

Suggested Questions for Discussion

1. List the reasons which take an American girl to college.
2. How many of these same reasons animated our foreign students?
3. What traits are characteristic of students the world over?
4. Discuss the significance of the student movement in China. Ref. The National Awakening in China, *The New Republic,* August 6, 1919.
5. What possibilities can you see in the new phonetic script of China? Ref. *Asia,* November, 1919.
6. Why should agnosticism be prevalent among the students of the University of Tokyo?
7. What are the greatest needs of the South American students? Ref. The South American Universities. *The Student World,* October, 1919.
8. Name some of the difficulties a girl encoun-

ters in entering one of the government universities of India. Ref. The New Women of India, *World Outlook*, November, 1919.

9. What influence has the Protestant college at Beirut had upon the people of Syria? Ref. An Interview with Prince Feisal, *The Outlook*, April 2, 1919.

10. What does North America owe the foreign student? Why?

11. What lines of thought are universally current among students to-day?

12. Discuss a program to which all students, regardless of race, could subscribe.

Are you independent?

Women
of every nation
toil
to serve you

Does money
pay
your debt to them?

WOMEN WHO WORK
Postergraph V

CHAPTER FIVE

WOMEN WHO WORK

"But knowledge is easy unto him that hath understanding."

—Proverbs 14: 6.

The Advance of Industry

The smoke that for generations hung cloudlike above the factories of Europe and North America, with the pale faces of men, women and children peering dimly through its gray haze, has recently spread like a pall over the Far East and South America, obscuring in its mists the beauty of great cities, the loveliness of mountain and plain, the picturesque quality of agricultural peoples. Through this industrial fog that has so rapidly enveloped them, the people move blindly, rudderless, with the old familiar past left far behind, the present terrifying in its complexities, the future unknown. Yet back of the pillar of smoke that enshrouds and bewilders the industrial women of the world, glows a divine fire that, were we to understand the formula, could transmute all the pain and the misunderstanding and the suffering into the shining gold of the sanctity of life, and the strength and sweetness of human relationships.

If the world could know the secret of this divine alchemy, how beautiful life would be!

Seeking the Interpretation

Many times in his matchless teachings the man of Nazareth, had we but ears to hear, and hearts to understand, has spoken the magic words that would fuse all mankind into one great brotherhood. That certain great souls have caught his transforming words and are endeavoring to interpret them in terms of daily living to millions of people, yellow and black and white, is a reassurance that there is a Christian answer to the complicated questions of our modern life.

The Interdependence of Workers

As a result of these first hesitant steps along the path of understanding, women are becoming increasingly conscious of their interdependence as workers. That low wages and long hours in Japan ultimately affect wages and hours in Paterson, New Jersey, that child labor in China and India has its inevitable reaction in the United States, that unhealthful living conditions for the factory girls of the Argentine is a condition whose results have wide application, shows how inextricably the world is bound up together. Industrial problems are the same, East or West, North or South, and no one nation of workers can solve its difficulties without considering the workers of every other nation.

When one thinks of the times a North American industrial worker hesitates and falters at the problems she faces, equipped as she is with the experience bequeathed to her through several generations of workers—what, then, of the situation of the workers of other lands, thrust suddenly from centuries of seclusion into the din and confusion of the factory, with no experience, no standard, no guide to prepare them for the magnitude of the task confronting them? The Western world has a great responsibility toward the industrial situation in the Orient and South America. Mr. Dennett says: "The exploitation of women and children, the growth of congested cities, long hours, insanitary conditions of employment, and kindred evils are creating a new set of social and economic problems which the East is quite unprepared to solve without help." Profiting by her own blunders, the United States, by the force of example and through friendly cooperation, can help these newer industrial nations to order their economic life so that it will reflect, in every phase, consideration for human welfare and happiness.

The Factory in South America

Until the war the home factory, or the "dispersed factory" as it is called in the Argentine, was woman's greatest share in the industrial life of the country; but with the tremendous expansion of the meat-packing industry and the curtailment of ex-

ports from Europe, South Americans found themselves in the position of doing without certain commodities, or manufacturing these articles themselves. As a result, numerous factories sprang up like mushroom growths, and thousands of women flocked to their doors. So successful has been this invasion that an increasing demand for women's labor exists in the Argentine.

When one knows that South America is a country where boarding-houses are an almost unknown quantity, where it is not seemly for a woman to appear unchaperoned upon the streets, where real moral dangers attend this free intermingling of the sexes, when one knows that the Moorish idea of seclusion underlies all Latin-American tradition, it can readily be seen that in this exodus into a new life without adequate preparation, a very real and acute problem confronts the Argentinian Republic. Significant of the increasing interest the public is taking in labor questions, is the legislation for safeguarding the interests and lives of women in industry. The great discrepancy that has existed between the wages of men and women, the long hours and insanitary conditions of homework, are questions included in bills, some of which have recently become laws, and others of which are still awaiting action by the Parliament of the Argentine.

Workers in the Orient

China, India and Japan are emerging from cen-

turies of household production and are rapidly filling factories. Great Chinese cities echo with the hurrying feet of thousands of workers, who have stumbled in the gray dawn to mill and factory. Again at nightfall, for the working day is a long one in the East, tired women, some of them trundled in wheelbarrows because of their bound feet, turn homeward, but little richer for the day's toil. In Shanghai alone, thirty thousand women and girls have come in from the surrounding country to work in factories.

Japan's great army of workers is also recruited from the agricultural districts, thousands of girls being lured annually to the great industrial cities by tales of the wonders of city life, and the good wages to be earned in the factories and mills. A dormitory system prevails in Japan, and so large a proportion of her wages goes to pay for her food and lodging, that the worker has only a few yen left at the end of the month. Add to this the fact that these girls work in two twelve-hour shifts, one set of girls tumbling exhausted into beds still warm from their former occupants, the other shift, and one can see how ripe a field tuberculosis has here for its dread work. One reason given for the inferiority of many Japanese products is that they are made by the fumbling fingers of exhausted girls. Many thousands of girls, disheartened and discouraged by the long hours of work, the system of fines and punishments, the lack of safety devices in

their work, the dearth of recreation, never return home, but wander forth to be lost in the great underworld.

Many of the industrial conditions of the East are not the result of a deliberate policy of exploitation so much as they are a composite product of the ignorance of employers new to the factory system, and the Oriental attitude toward woman as a beast of burden. That the factory can be an instrument, not only for developing the economic resources of a country, but for the Christianizing of the community as well, is evidenced by the fact that there are a number of mill owners in Japan who maintain in their factories a situation approaching the ideal. Such are the Kanegajuchi and Fuji Companies. These firms are shining examples to their countrymen of the fact that financial success and Christian living can advance hand in hand.

Christian Factories

The famous Gunze Seishi Kwaisha silk factory has so high a standard of working and living conditions for its employees, that the tone of the whole district is affected. It is the only silk firm in Japan whose product is of so fine a quality that it is shipped directly to the United States without inspection at Yokohama. Dr. Gulick says in "Working Women of Japan": "The Christian Gunze Seishi Kwaisha is one of the splendid exceptions which show what Japanese workmen and manu-

facturers can do when controlled by high ideals and motives.''

In the consideration of the industrial evils of the Far East it would be well for the United States to remember how short a time ago, both in Great Britain and North America, women worked from twelve to fifteen hours a day; how children of five and six were commonly employed, being used in mines where horses and mules could not go. Even to-day industrial conditions prevail from which we turn in shame; but the Western world has traveled a long way toward making the factory a place, not only for men and women to earn their livelihood, but to develop themselves as human personalities. The Cadbury chocolate factory in England is such a place. Girls and women in the most ideal surroundings, and under the most auspicious working conditions, dip and pack chocolates that are real messengers of the kind of Christian living possible when employers and employees work together in amity!

The International Labor Conferences

Significant of a very real desire to find an international basis of understanding was the gathering in the city of Washington, in the fall of 1919, of two International Labor Congresses, one of men and one of women. The First International Congress for Working Women was called by the Woman's Trade Union League of America, to meet

the week preceding the opening of the men's conference. Because the items on the agenda of the men's conference intimately concerned working women, and because only joint action on the part of the working women of the world could promote industrial justice, representatives of twenty-one nations met to draft resolutions that would safeguard the lives of women and children in industry. With the deepest conviction, these women plighted their mutual faith for an international program of a shorter working day for men and women, the abolishment of child labor, the reduction of night work, the elimination as far as possible of unhealthy processes in manufacturing, the protection of mothers before and after childbirth, and the prevention and providing against unemployment. These problems, affecting all countries alike, and discussed with steadfast earnestness in many tongues by Belgians, Japanese, Poles, Italians and those of many other races, gave the spectator a thrilling sense of the reality of the right kind of world fellowship.

The International Labor Congress was provided for in the terms of the Peace Treaty. With distinguished men as representatives from the various governments, from the employers and from labor groups, with special advisers and interpreters, these representatives of the nations of the world sat in the stately hall of the Pan-American Union, itself an epitome of the understanding and friendship be-

tween two continents, to discuss, to sift, to study, and if might be to come to some conclusions that would affect the happiness and well-being of the whole human race.

One felt in gazing upon this momentous scene a tremendous sense of the oneness of mankind: turban-crowned Mohammedans, dusky Africans, intelligent Orientals, statesmanlike Englishmen, courteous Latins—alien, pagan, Jew, they were engrossed in the same problems, and striving for a common solution.

Traditions, customs, religions, all play their part in complicating an international solution to industrial and economic questions, and only as the West endeavors to learn these, to get the point of view of Oriental and Occidental alike, to respect the traditions of each, in short, only as the West realizes its kinship with the rest of the world, realizes that our likenesses are greater than our differences, will we journey far as interpreters of the teachings of Jesus Christ.

Reading References

Working Women of the Orient, Chapter Two.

The Democratic Movement in Asia, Chapter Eight.

The Land of Narikin and Rice Riots, *World Outlook,* January, 1919.

Working Women of Japan, Gulick, Chapter Nine.

Suggested Questions for Discussion

1. Compare the life of a factory girl in the United States with that of a girl similarly employed in Japan. Ref. Working Women of the Orient, pp. 54-70.

2. List the ways in which the factory workers of Japan minister to you; of China, of India, of South America.

3. Compare the method of a factory housing its workers, as in Japan, with that of a worker receiving enough wages to rent her own lodging, as in the United States.

4. How could the low wages and long hours of workers in India affect the wages and hours of a worker in the United States?

5. How does the legislation regarding factory workers in your State compare with that of Japan? Ref. Working Women of Japan, pp. 72-73.

6. What is the attitude of the Japanese government toward labor unions? Ref. The Democratic Movement in Asia, pp. 170-171.

7. Discuss what you can do as Christians to help remedy the industrial evils affecting girls in the Orient.

8. List the changes that the present industrial development has made in the lives of the women of the Orient.

9. Discuss the significance of the first International Labor Congress.

Will you help
to free

the women of the world
from
bonds of the past?

Look!
New doors of service
open

WOMEN'S WORK FOR WOMEN
Postergraph VI

CHAPTER SIX

WOMAN'S WORK FOR WOMEN

"Feminism is woman's longing, translated into action, to escape the burden of inferiority imposed on her by irrational tyrannies and social injustice."

—Elizabeth C. Northup.

The Changing Status of Woman

The old city wall of Canton, which for more than two thousand years stood solid, massive, immovable, typical of the unchanging quality of Chinese life through the centuries, is at last being razed to the ground, so that a great highway may run its course along the space thus gained. This wall, a monument to the uncounted thousands of lives sacrificed to its building, already old when the Star was seen over Judean hills, withstanding in its proud strength the onslaughts of marauding pirates, this wall under whose frowning heights strange happenings have taken place,—the murder of baby girls, uprisings, revolutions, swift and terrible punishments,—this wall, grim, forbidding, for centuries as unchanging as the sky, is now torn down! The earth, which for two thousand years slumbered under the great wall, is suddenly awake and giving itself for a great highway teeming with life! If this road, born of the bitter past, should

pulse with the new life of awakened China, and echo with the light tread of unfettered feet, with the happy voices of women and children freed from the tyrannies of the past, if there should be light where there was darkness, this will be a happy portent for the new China.

Not only walls of stone, but the walls of the social fabric as well, are beginning to crumble in China, India, Japan and South America. Apertures have appeared as if by magic through which are peering the adventurous spirits of women—high caste Hindus, haughty Castilians, Chinese, Japanese, an advance guard, eager to use their new-found strength in demolishing the already tottering wall and freeing the thousands of degraded women crouching behind its gloomy shelter.

Thoughtful people remind us that any sudden freedom coming to women, who have been sheltered through so many generations, would be rash and ill advised, much as the precipitation of the Oriental woman into industry without adequate preparation has brought upon her patient head a shower of extra burdens. The women of India, living in purdah, must have patient education and a gradual loosening of the bonds that keep them in tragic isolation, far from the beauty and fulness of life. In "The Democratic Movement in Asia," Tyler Dennett quotes the late William McElroy Curtis as saying that the greatest forces in emancipating the women of the harems were French novels and Christian

missions. The eager response of these women to the missionary teacher is the surest indication of the latent desires and longings flooding their starved hearts. The woman movement in Oriental countries needs wise guidance, in order that in the new freedom beckoning to them with bright arrays of gifts, they may choose, not the cheap and superficial evidences of Western civilization, but those things that will truly satisfy and endure.

The Need for Wise Leadership

Distinguished leaders of this calibre are appearing on the horizon of every country. India has her Sarojini Naidu, whose sheaf of exquisite poems has stirred the hearts of East and West alike. She has many women teachers who are doing splendid self-sacrificing work for the childhood of India. She has the great social worker Pandita Ramabai, whose effort in behalf of the child widows of India has been one of the shining spots in Indian history. India has many other noble women—editors, writers, physicians, who because of their espousal of the cause of women are silhouetted in almost solitary splendor against the vast background of the millions of women still "suffering from irrational tyrannies and social injustice."

China's New Day

That the women of China are now adrift on uncharted seas of new experiences, swept hither and yon by strange currents from the Western hemi-

sphere, in grave danger of being dashed to death upon the rocks, is a matter, not only for apprehension, but one for hope as well. In their efforts to adopt Western ideas and to flaunt their new sense of independence, the Chinese woman has made some pathetic mistakes; but at the crux of the situation is her longing to swing wide of the cruel past. That she is awake and alive to her situation is the salient point.

China's anti-foot-binding crusade and her declaration of war against concubines show the trend of woman's effort that is destined to heal China of some of the festering sores of her ancient civilization. In her splendid women physicians with many of whose names we are familiar,—Dr. Mary Stone, Dr. Ida Kahn and Dr. Li Bi Cu,—in her group of teachers and returned students, filled with the desire for service, China has her greatest asset for the future.

The Contribution of Women in Japan

The business acumen of Japanese women has become a proverb. Madame Suzuki, during the war, made one hundred millions of dollars in one transaction. Madame Hirooka, famous during her lifetime as a financier, was also a brilliant example of this. That both of them believed in women and their ultimate freedom from the tyranny of the past centuries, branded them true feminists.

Japan has her brilliant doctors, such as Dr.

Yoshioka, who has received her education entirely in her own country, and whose hospitals and schools are among the most successful in Japan, and Dr. Inouye, whose sanity and vision of the needs of her countrywomen impressed all who met her during her recent visit to the United States as a delegate to the International Conference of Women Physicians.

Japan has her social reformer, Madame Yajami; she has her great Christian leaders, Miss Kawai and Miss Tsuda. She has many others seeking to guide the women whose eyes, used to darkness, are blinded by the sudden rush of light betokening a new day in Japan.

South American Feminists

Long ago South American women gave evidences of their courage and high spirit of patriotism when they said to their husbands and sons, returning vanquished from battle: "Go and conquer. It is only as victors that we will receive you." This indomitable spirit, latent through many years because of the strength of Latin-American tradition, again found expression in a woman's project to cement a lasting peace between Chili and the Argentine by placing the statue of "The Christ of the Andes," made from the molten metal of discarded cannon, upon the boundary line of the two countries. The spirit that found fruitage in such deeds as these is everywhere astir in South America. In Buenos Aires, Montevideo and Santiago, are many women

whose hearts are burning with a love of humanity. Magazine writers, physicians, professors—they are a brilliant array, boasting, alas! of their separation from the church, but trying in the only way they know to right social injustices.

The Democratic Movement among Women

That the war has given a great impetus to the woman movement the world over, and has set in motion forces beyond our power to analyze or control, is evidenced by the lives of thousands of women lifted out of themselves into a world movement, sacrificing for a world cause: women tasting, many of them for the first time, the wine of economic independence and finding it sweet, women stepping out over the threshold, to become trail makers! These pioneering women have shaken "the things that can be shaken in order that the things which cannot be shaken may remain"! The things they are loosening from their age-old moorings are the sufferings, the tyrannies, the injustices, which have inhibited and suppressed the spiritual life of women; and the things which cannot be shaken are expressed in the Master's words, "I am come that they might have life, and that they might have it abundantly."

Reading References

Understanding South America, Chapter Twenty-Three.

The Democratic Movement in Asia, Chapter Seven.

Working Women of the Orient, Chapters Four and Five.

The New Woman of India, *World Outlook,* November, 1916.

The War Came to India Bringing Gifts, *World Outlook,* March, 1919.

The Iron Woman of Japan, *World Outlook,* September, 1917.

Suggested Questions for Discussion

1. Discuss what part women have played in the great reforms of the past generation.

2. What has been woman's contribution to the spread of the democratic movement?

3. What characteristics do great women show as a group?

4. Are women naturally democratic? Discuss this.

5. What do you see as woman's part in the reconstruction era?

6. Whom would you class among the great feminists of the United States? Of China? India? Japan? Ref. Working Women of the Orient, Chapters Four and Five.

7. Which women are the most advanced among the Oriental nations? What has made them so?

Ref. The Democratic Movement in Asia, pp. 143-145.

8. Discuss whether the women of the Orient and South America are prepared for the new day dawning in those countries.

9. What part do missions play in a feminist movement?

10. Is the furthering of the woman movement throughout the world promoting the program of Jesus Christ?

Have you discovered God

as

the source of all human

sacrifice

and

achievement?

God in Human Achievement
Postergraph VII

CHAPTER SEVEN

GOD IN HUMAN ACHIEVEMENT

"The heavens declare the glory of God; and the firmament showeth his handiwork."

—Psalm 19: 1.

The Discovery of God in Nature

A glimpse of a lofty mountain peak appearing first in nebulous form and gradually assuming a dreamlike splendor as it floats in silvery whiteness and black shadows into one's consciousness—a glint of green in the springtime, rich with the promise of resurrection—the scent of new-mown hay heavy with the fragrance of the gifts of the field—the skyline of a great city against a stormy evening sunset—the stirring notes of organ music crashing through the quiet of a great cathedral—and flooding into the heart come a consciousness of God, a sense of communion with Him that sweeps the soul bare of all its trivial and petty strivings, of its ugly and sordid trappings.

There is a fantastic tale somewhere of a creature who, having lived in the bowels of the earth all the years of his existence, was at last freed from his slavery and taken out just before dawn to the top of a mountain. As the sky in the east paled and then reddened, and up through its roseate glow the

majestic sun appeared in burning splendor—the slave, brought too suddenly into consciousness of the beauty and glory of God, fell upon his face and died. Even to those accustomed to the manifestations of the wonders of God comes at such times an emotion overwhelming in its intensity, when the issues of right and wrong are marked by a sharp line of cleavage; a sense of perspective emerges which makes the values of life clear and unmistakable; there is room only for beauty and goodness and purity. It is only when, the moment of exaltation past, one descends into the monotony of daily tasks fretted with human limitations and human failings, that it is hard to keep one's vision intact. It is easy to discover God in the glory of a sunset or the majesty of a storm at sea, but to find God at the factory loom in the heat and weariness of a day's toil; to find God in a world where millions of people go to bed hungry every night, where children die like flowers before a frost, because of ignorance and superstition and evil; to find God in a world torn with strife and bitter with the aftermath of war, calls upon all one's resources of spiritual equipment.

God Working through Human Achievement

If we have the faith to pierce through our doubt and discouragement and search the pages of science, we shall discover God in the wonders of human achievement: a human achievement that has caused

the desert places of the globe to blossom with life; that has made habitable portions of the earth cursed for generations by continuous epidemics; that has built ships which ply like shuttles between nations, weaving together the fabric of international friendships; that has created giant airplanes which have conquered time and annihilated distance, which fly like swift emissaries of God bearing a message of a closer communion and a knitting together of the interests of the races of the world; that has given to the world great inventions for the reduction of human labor and the safeguarding of its operation; that has discovered marvelous ways of easing human suffering and abolishing disease.

It is the physician armed with all the help that science can give, who carries the message of a loving Christ to the sick and suffering women and children of other lands, in a way best calculated to reach them. A tender, sorrowing Christ expressed in terms of relieving their suffering is something that can be made tangible to them. In "The Marks of a World Christian," Daniel Johnson Fleming tells the story of Dr. Eleanor Chestnut who, standing upon the temple steps awaiting her turn at death from the mob who had murdered her fellow missionaries, noticed a little boy in the crowd with a deep wound in his head. She had just time to tear off a piece of her skirt and bind up the wound before the mob stabbed her and threw her body into the river.

The missionary doctor has a wide field and the scope of her work is limitless, for she gets a hearing among the afflicted and has, through her science, the opportunity first to demonstrate the love of God and then apply it. Mr. Dennett makes the statement that the world production of food, raw materials and manufactured products, is not more than half what it would be if the health of the backward races, which comprise roughly two-thirds of the population, could be lifted to the health of the other third.

Modern Workers of Miracles

Sam Higginbottom in India and Joseph Baillie in China are two men who are interpreting God through the terms of science. Higginbottom, finding that in his section of India, only eighty pounds of cotton were produced to the acre where the United States had two hundred pounds and Egypt four hundred, went to an agricultural school and learned how to raise cotton and other products suitable to the soil of his province. So splendid have been the results of his experiments with soils and fertilization that the state of Gwalior has asked for him as government director of agriculture. Wide in its application is this teaching of agriculture in which God is discovered leading the people of India towards a greater economic independence.

Joseph Baillie has taught the Chinese to plant trees. Realizing that reforestation was the only

way to prevent floods and make available for agriculture vast stretches of waste lands, Joseph Baillie, overcoming incredible difficulties of superstition, for much of this vast land was inhabited by Chinese dead, so enthused the people of his community that tree planting has become a regular pastime. Arbor Day is now being observed in many Chinese cities. With other methods—of rice growing, of using modern farm implements to replace the primitive customs of earlier generations—missionaries are, in a practical way, bulwarking the religion of Jesus Christ.

Science and Invention Are God's Handmaidens

The invention of the printing press opened a new gate of friendship and understanding between the nations through which the literature of the world has poured, East and West, like golden fragments. The West became conscious of the beauty, the mystery, the glamour, the æsthetic and worshipful qualities of the Orient; the East learned the sturdy independence, the love of liberty, and the democratic spirit which characterize the Occidental.

Mr. Earl Taylor, in "The Christian Crusade for World Democracy," says, "It has long been a commonplace that steam and electricity have made the world a neighborhood." Electricity flashes around the earth words of good will, news of great catastrophes, messages of commerce through which financiers keep their fingers on the pulse of the world.

Steam dots great oceans and rivers with ships flying many flags—bearing their cargoes of offerings —exchanging, buying, selling. North America dependent in a large measure on South America for her nitrates, given curiously enough from a barren country, which out of its sterile depths fertilizes much of the world! South America dependent on the United States for her machinery—created out of the mathematical brain of the North American! Each dependent on the other for her economic development! The channels of trade, of commerce, are God's channels for working his purpose out.

An old lady who had witnessed the passage of the first steamship up the Hudson, who had watched the strange snorting of the early locomotives, stood out on a lawn and looked silently at a great airship circling majestically over her head. As she followed the progress of the giant plane, whirring with incredible swiftness up—up—until it disappeared into the infinity of space, she turned and with tears streaming down her withered face murmured brokenly: "Take me in. I can stand no more. I have witnessed the glory of God."

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Understanding South America, Chapter Twenty-six.

The Wonder Tale of Some Trees and an Irishman, *World Outlook,* September, 1918.

Progress through Industrial Schools, *World Outlook,* January, 1919.

Suggested Questions for Discussion

1. When do you feel nearest to God? Why?
2. What is your definition of prayer?
3. Do you think we are living up to the ideal of beauty which God has given us?
4. In what great inventions can you trace the advancement of God's kingdom?
5. How can a business man be an emissary of God?
6. In what world movements can you discover God?

Where do you live?

In

village or city

Asia or America

community problems

demand

the thought

of

All

THE ART OF LIVING TOGETHER
Postergraph VIII

CHAPTER EIGHT

THE ART OF LIVING TOGETHER

"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus."

—Galatians 3: 28.

Children of One Family

Though the great family of God, created with kindred spiritual desires, with the physical needs of hunger and thirst and shelter, with a love of play inherent in the human breast—with a gregarious instinct that finds its outlet in group living, has, during the passage of thousands of years, scattered to the four ends of the earth and taken unto itself divers ways and customs, it has not altered one jot or tittle in these fundamental physical requirements.

The Beginning of the Community

In far-off, almost forgotten times, men and women sought shelter in trees or caves, killing, with the naked hands or with crude implements, whenever the pangs of hunger assailed them, and slaking their thirst in forest pools. As the centuries drifted by, the nomad lighted his desert fire, pitched his

tent of skins for shelter, and with his knife sacrificed an animal to his hunger. And because of the group instinct and the need of protection that only the group could give, families gathered together in small companies, bound by common interests and common problems. The tribe, the clan, the community, thus came into being.

Community Problems of Yesterday

What were the problems that perplexed and complicated the patriarchal life of yesterday? Because people must work in order to have food and shelter, and because some refused to work, there soon arose the problem of the drone, the ne'er-do-well; and as an offshoot of this, the beggar of alms. Because of the ever conflicting forces of good and evil, the problem of vice entered the community. When harvests failed and droughts came, charity arrived to care for the weak and helpless. When, work done, tired bodies sought relaxation and rest—recreation presented itself for community consideration. The old men by the fire, viewing from the vantage point of age the conquests, the triumphs, the sorrows of the tribe, held forth in song and story to the children of the group that they might know its traditions. Thus education with its attendant handmaidens started a train of problems. Thrilled by the glory of the heavens at night, awed by the wonders of the phenomena of Nature, the sense of worship slumbering in the hearts of

the people awoke and religion began its many forms of expressions.

Community Problems To-Day

What are the problems that beset any community to-day? Whether the inhabitants are turban-crowned Hindus or New Englanders—whether the houses are straw-thatched huts, blistering in the heat of India, or gray-timbered cottages shaking in the icy blasts of a New England winter—whether they worship Krishna or Christ—their problems are the problems of yesterday and in essentials are the same East or West.

The beggar is a beggar the world over, though the mantle of Oriental charity assumes a different hue from the Occidental garment. Five million religious mendicants sit by the roadside in India, holding their bowls into which the people, in order to gain merit, put alms. Five million able-bodied men taken out of the producing capacity of India! No wonder a thoughtful Hindu said he wished for India to become Christian, and when asked why replied, "Because it costs so little!" Though once even in New England villages, the lady bountiful fared forth with laden basket upon her arm to feed the poor in much the same fashion as in India, now Western ideas of charity have changed; people are helped by being taught to help themselves, and sentimental charity is being replaced by a finer and more constructive kind. But the poor, the weak

and the unfortunate are perennials which still blossom in any soil and any clime.

The socially oppressed, comprising millions of outcastes in India—to touch whom would be to defile a person of higher caste; the Ewa in Japan—that group which came into existence to slaughter flesh so that a good Buddhist or Shintoist might not be polluted by touching a carcass! that group set apart by barriers of custom and religion until they have become a problem to the new Japan; the South American Indians—so long exploited by conquering races; the socially oppressed who constitute so large a part of community life in these groups, do not cease to exist when they touch the United States. Has not North America also many blots on the fair page of her history? The treatment of the Indian, the alien, the negro, are mighty problems which loom large in the minds and consciences of those who believe in the right of all God's children to share alike in their Father's inheritance.

The play instinct springs spontaneously into expression wherever there is life and health and youth. A circle of Japanese babies looking like gay flowers in their brilliant kimonos, romp and sing and play with the same joyous abandon in a picturesque Japanese village as in a New York City park. Every group, every community, recognizes this human need of expression and makes some provision to meet it. Village greens in England,

baseball fields in the United States, bare places in the jungles of Africa—all resounding with the shouts of nations at play! Theodore Roosevelt told of finding a fascinating game of head ball among the natives of a village in the country covered by his journey through northern South America. The enthusiasm, the fun, the sportsmanship of this game, seen for the first time by white men, were never excelled, Mr. Roosevelt said, in a football match in the United States.

Housing the World Over

Whether we be Burmese or Americans—a place to lay our heads at night, a bit of shelter when the rains come, four walls to call home, answers a universal craving of the human race. With the advance of civilization, housing its inhabitants has become one of the most complex problems of the community. In the same cities are great stretches of costly dwellings, denoting beauty and space and health for their occupants, and vast districts of slums where human beings crowd together in conditions which bespeak only sin and dirt and disease. In the beautiful city of Buenos Aires, in the spacious country of the Argentine, where luxury runs riot, are slums in which there are often as many as fifteen in one room. The problems of housing complex in Shanghai—in Madras—in Tokyo! God's children everywhere seeking shelter.

Religion and Education—East and West

Rosy-cheeked Anglo-Saxons trudge, with books under their arms, to village schools just as cunning almond-eyed Orientals go to theirs; and all absorb the traditions and the customs of their races through the various methods of education worked out by each community.

The Orient, roused by the soft tone of temple bells—the Occident called by the sweet chime of village churches! Both go forth to worship in the edifices erected by communities to answer the spiritual needs of their inhabitants.

In the crowds and confusion of modern life, be it East or be it West, God is working through the age-old channels of human contacts. "God's in the Occident—God's in the Orient."

Reading References

Working Women of the Orient, Chapter Five.

The Democratic Movement in Asia, Chapter Eight.

Housing Reform, *The Outlook,* January 15, 1919.

A Million Social Outcastes, *World Outlook,* September, 1919.

Suggested Questions for Discussion

1. Why do people work?
2. What does being a member of a community mean to you?

3. List the problems in your community occupying the attention of thoughtful people.

4. In what ways is poor housing reflected in the life of a community?

5. What bearing will educating women in the intelligent use of the ballot have on the race question in America?

6. Do you think our treatment of the alien is Christian?

7. Discuss what a woman may do to bring about better living conditions in her community.

8. Would the community life of an American city impress a foreigner as being Christian?

9. Would the problems of an American community have any application if they were transferred to Shanghai? To Buenos Aires?

10. What do you think of the truth of Japan's statement that the West supports double standards of justice?

11. Do you believe that God works through human contacts? Discuss.

Can you be a hermit today?

You need folks

Folks need you

Be

a World Citizen

A World of Neighbors
Postergraph IX

CHAPTER NINE

A WORLD OF NEIGHBORS

"For none of us liveth to himself, and none dieth to himself."

—Romans 14: 7.

Nature's Fight against Isolation

The soft breeze of summer wafting on its warm breath the pollen of vegetation is the arch enemy of isolation. The scientist may spend years of study and experimentation in developing a mammoth ear of corn, a delicious melon. He may try as he will to isolate his discovery and safeguard it on every hand, but the summer wind may defeat his purpose. The stunted ear of corn in the adjoining field, the inferior melon in the next patch, may profit by their proximity to their distinguished neighbor.

Nations Bound Together

There are other pollens that refuse to be controlled by the fixed ideas of national and racial distinctions. A rash word is heard in the Senate Chamber at Washington. On the winds of electricity it finds lodgment in the streets of Tokyo and bears fruit of international discord and misunderstanding. Jane Addams works tirelessly for the

release of Alice Masaryk from a foul prison, and the fruitage comes in a deepening friendship with a grateful Czecho-Slovakian womanhood. Chinese laborers are needed for reconstruction work in France. There they acquire good wages and perhaps something of Western ideas, which may blossom later in curious fashion in their native provinces. Fashion dictates a smooth coiffure for American women, and thousands of Chinese girls, as a result, use their brothers' discarded queues to make hair nets which satisfy the Western demand, and put rice into the empty bowls in the province of Shantung. From East to West—and West to East! Every contact is fertilized with a pollen which will blossom into fruits of discord or into new flowers of international good will.

Dr. Harry Emerson Fosdick, in a recent talk, told a story of the sudden increase in Sicilian immigration a few years ago. Upon investigation it was discovered that with the invention of the refrigerator car, by which fruit from California and Florida could be successfully transported to Eastern markets, the orange business in Sicily had been affected. Laborers without work in the orange groves decided to emigrate from their native shores. The refrigerator car as a pollen-bearer brought many new citizens to the United States.

The World—a Neighborhood

The world may be likened to a neighborhood in

which, with no knowledge of one another's social position, church or cultural background, there was no friendly intercourse. When a catastrophe came to that neighborhood—an earthquake, a flood, a fire—everyone forgot differences of wealth, of education and religion and found that underneath the social veneer they were, first of all, just people. So it was with the war. Pollen borne on the winds of hate and greed and suspicion—found fertile contact in the hearts of nations. Out of the cataclysmic war that resulted, the races of the world, like one great neighborhood, rallied together—learned more of one another's viewpoint than in a cycle of years before—and emerged from the ordeal, if not better friends, at least more understanding neighbors.

The War Teaches Us Geography

Mr. Earl Taylor says that before the war people didn't know whether the Ukraine was a river or a breakfast food and didn't care.

Now we realize how dependent we are upon the rest of the world for our material comforts. Mr. George Harris in "Moral Evolution," says: "When he (an American) rises, a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a

French silk grower, his shoes from a Brazilian grazier. At breakfast his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his orange by a Florida negro.'' The nations of the world ministering to one another's wants!

Changes of the War

The winds of war carried strange pollen into far-away corners of the earth where it vitalized the anæmic and sterile plants indigenous to that soil into luxuriant and hardy growths. Changes that would have taken centuries to accomplish under ordinary conditions, have happened in the twinkling of an eye. Jerusalem has fallen and the Jews, after two thousand years of wandering, a homeless people, are fired anew with the hope of again developing a national life in the city of their fathers. Jerusalem lifted out of the antiquity of the past and made a living issue of the present!

In India, caste lines were broken for the first time when thousands of men, loyal to Great Britain, crossed the sea and fought shoulder to shoulder with aliens and outcastes. Though they carried with them their caste cooks, it was not always possible to eat the food they had prepared; so they ate occasionally the ordinary army fare. In hospitals they were cared for by unveiled women not of their own families, and found them pure and good. When

the Indian troops were thrown against the Turk—follower of Mohammed fighting against follower of Mohammed—it was felt that a new era had indeed begun. Many of the millions of soldiers returning to India are carrying with them, it is hoped, a new ideal for an India torn by caste distinctions and tragic in its unenlightened womanhood.

England has elected a woman to a seat in Parliament—all British precedent to the contrary! China sent a woman in her delegation to the Peace Conference. The United States is entering into national prohibition, called by Bishop Bashford "the greatest piece of constructive legislation in American history since the amendment prohibiting slavery," and suffrage for women is just hesitating at the threshold, waiting to become a part of the Constitution. An impetus to democratic government is felt around the globe and small nations are seething with a desire for self-determination.

God Works through Events

No matter how disappointed one may be with the Peace Treaty—in the spiritual outcome of the war—one's faith is constantly upheld by the evidence that God is working out his great world purposes. He has taken the nations from their isolation and, through their common interests, has inextricably bound them together into one great neighborhood. Each country, like a delicately adjusted piece of machinery, is affected by any disturbance

to its neighbor. "For none of us liveth to himself," are God's words of admonition to his children, and a new knowledge of the interrelation and interdependence of the races of the world is the best basis for the kind of international understanding that will further the progress of God's kingdom among men.

Reading References

Working Women of the Orient, Chapter Five.

The Democratic Movement in Asia, Chapter Eleven.

The Eyes of Asia, Rudyard Kipling.

India's Women Are Finding Themselves, *World Outlook,* July, 1915.

With the Chinese Industrial Army in France, *World Outlook,* April, 1919.

The War Threw the Spotlight on Africa, *World Outlook,* April, 1919.

Suggested Questions for Discussion

1. In what ways has the war affected your thinking? Has it broadened your horizon?
2. What has the war shown us of unity?
3. What do you mean by interrelation and interdependence?
4. What does democracy mean to you?
5. What for you is the content of the word missions?

6. What elements in our Western civilization act as deterrent to the Christian development of other nations?

7. Discuss what is the responsibility of American women in promoting democracy.

8. What unsocial principles are found in the Hindu religion?

9. How have these affected the life of India?

10. What possibilities can you see as a result of Indian soldiers fighting in Europe?

Do you dare

to be

one of the world's

Crusaders?

The Quest waits for

YOU

"The Vision Splendid"
Postergraph X

CHAPTER TEN

"THE VISION SPLENDID"

"Where are you going, Great Heart?
'To cleanse the earth of noisome things,
To draw from life its poison stings,
To give free play to Freedom's wings.'
Then God go with you, Great Heart!

"Where are you going, Great Heart?
'To lift Today above the Past;
To make tomorrow sure and fast;
To nail God's colors to the mast!'
Then God go with you, Great Heart!"

—From "The Vision Splendid," by JOHN OXENHAM.

The Crusader of Long Ago

The knight of old riding forth to battle for truth and justice presented a bewildering array of burnished accoutrement. Not a thing that would add to the success of his quest was overlooked: helmet, buckler and shield, his polished sword—all were in readiness for the fray. Equipped with all the armor that human ingenuity of the period could provide, his heart glowing with the oath he had given to his king, he ventured forth "redressing human wrongs."

The Call To-Day

In answer to God's call to enlist in the most fascinating crusade of all history—the interpreting of the signs of the times—to rediscover God in his world—comes a unanimity of response that shows the awakened interest of the individual in such a form of world service. The knight of old had everything to make his quest successful. Has the Crusader of to-day? If he is to break a lance with evil and tyranny, with disease and injustice—if he is to proclaim God in everything and through everything—if he is to interpret the love of Jesus Christ and the brotherhood of man to those bewildered by the apparent gulf between labor and religion—if he is to teach human beings that they are all members of one family, sharing one inheritance regardless of color or creed, then what of his equipment?

The Crusader's Equipment

He must know God. He must be able to find Him in the quiet of a starlit night—in the heat of a glowing steel furnace—in the bowed figures of sorrowing women—in silver tones of laughter. He must feel Him in the march of human events—in the unrest of warworn peoples. He must interpret Him—the One who changeth not—in terms that appeal to East and West alike. "For there is no distinction between Jew and Greek: for the same Lord is Lord of all."

He must have in his heart a burning conviction of the efficacy of the message he carries: of its power to transform life—to lift women out of servitude into the joy of living—to give to pallid children their rightful inheritance—to help men to walk uprightly in a great brotherhood ruled by compassion and justice.

He must have a respect for the traditions of other peoples—realizing that in the contribution the West has to make to the world, she must receive as well as give. As a nation we have been convicted of provincial arrogance in trying to force our Western civilization upon other countries. We have labored under the delusion that the religion of Jesus Christ and Western civilization must go hand in hand to the Orient, forgetting that Christianity came to us from the East, glowing with Oriental color and pageantry. We must be willing to learn of older and richer civilizations. They have costly gifts ready for our taking. The patience, the faithfulness of the Chinese; the quick courtesy and loyalty of the Japanese; the spirituality of India that puts to shame our Western superficiality of worship; the imagination and keen appreciation of beauty that characterize the Latin American; all of these and their rich cultural background would supplement and round out the somewhat angular frame of our Western civilization.

Respect for the Traditions and Religions of Other Peoples

Our Crusader must forget prejudices. He must be as willing to ascribe noble qualities to the Peruvian Indian as to himself. He must know the beauties to be found in other religions. Daniel Johnson Fleming says in his "Marks of a World Christian": "More than one missionary in China carries with him the Analects of Confucius and finds in them many a point of contact for a Christian message. It was the conviction of this truth which led a missionary, famous for his knowledge of Indian thought and famous also for the number of converts he had won, to say that it was the bounden duty of every missionary to India to read the Bhagavad-Gita through once a year at least."

The Magnitude of the Task

Armed with this equipment of a close communion with God,—of an imperishable belief in his message,—of a respect and appreciation for the culture and religious teachings of other peoples,—our modern Crusader gazes at the world task ahead of him. So great is the battlefield—so many the enemies—vice, ignorance and superstition—that he could never dare to advance alone; but he has an ally equal to the task. Without God he could do nothing; with Him he knows it can be accomplished.

The Christian Attitude

In interpreting God in the signs of the times, the content of the word missions must be enlarged to include, not only the nations overseas, but the home base as well. Quoting again from "The Marks of a World Christian," Mr. Fleming says: "Foreign missions, however, are simply the expression toward certain distant people of the distinctively Christian attitude toward all need. The missionary attitude toward the Chinese is simply the Christian attitude toward life expressed in the locality of China. The missionary consciousness is not a matter of geography. Whether it is a row of lepers beside the Ganges or an Italian community across our railway tracks; whether it is the famine orphans of India or the undernourished children of our crowded city blocks; whether it is factory conditions in Japan or munition workers in our neighborhood home town, the disposition to go out in loving service is a manifestation of the same spirit." We must take foreign missions from the isolated niche it has so long occupied—dusty many times from disuse—and make it an enlarged conception of Christian living—an indissoluble part of our social faith.

Seeing the World Whole

With an enlarged conception of Christian living, the world as a whole, not as isolated parts, swings into our ken. We see the women of the world, not as black or yellow, not as Oriental or Occidental,

but as women—the mothers of the race—sharing in common the joys and sorrows of womanhood. We see them in field and factory taking part in the economic development of the world and ever stumbling, striving toward all that is good and beautiful in life. We see them as students seeking to serve; as social reformers ameliorating human suffering; as thinkers and writers and teachers proclaiming God in the changing status of women—in the onrush of democracy through the world—in the marvelous developments of science which have made of the nations a neighborhood. We see God in the interdependence of peoples and in the response of the individual to His call. Having caught the vision of a world task we will "carry on and complete the adventure."

Reading References

The Democratic Movement in Asia, Chapters One, Two, Three, Four, Eight.

Working Women of the Orient, Chapter Six.

Understanding South America, Chapters Twenty-six, Twenty-seven.

Suggested Questions for Discussion

1. What are some of the evil effects which contact with Western civilization has had on China?
2. List the contributions that the Orient can make to our Western culture.

3. Is the religion of Jesus Christ adequate to change conditions in South America and the Orient?

4. What answer would you make to a person who says that "Charity begins at home"?

5. What do you think it means to be a Christian?

6. What do you consider the necessary equipment for a missionary?

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